

How Many Lives Does It Take to Become Enlightened?

Ledi Sayadaw explains that the Phar Nat Thar Vuttu (အေနတ်သားဝတ္ထု, "the story of frog and god") says *pakaṭisāvakabodhi* ("ordinary disciple's Enlightenment") may be achieved within one or two lives –

Original Burmese ¹	Monk Sarana's Translation	Official English Translation ²
ပကတိသာဝကဟေမိ၏ ရင့်ရာကာလအစိုင်းအခြားဂို့ ကျမ်းဂန်တို့၌ တိုက်ရှိက်အဆိုမရှိ၏	There is no direct mention of the time determination for maturation of "ordinary disciple's Enlightenment" [i.e. disciple Arahant].	There is no mention of the period for maturity of an ordinary Noble Disciple.
ပုဇွန်ဝါသကထား၌ ပကတိသာဝကတို့၏ ပုဇွန်ဝါသည်၏သည် အတိတိ၌ ကွဲမှာတစ်ရာ ကွဲမှာတစ်ထောင် မြင်နိုင်၏ဆိုသော အဋ္ဌကထာများကိုထောက်၍။ ပကတိသာဝကဟေမိ၏ ရင့်ရာကာလတို့ ကွဲမှာတစ်ရာ ကွဲမှာတစ်ထောင်ပင်ဟူ၍။ ယူကြကုန်၏။	Based upon the commentary of the <i>Pubbenivāsakathā</i> ³ (= Talk on Previous Existences) which says that the memory of previous births (attained by <i>ordinary disciples</i>) can be ("seen") hundred aeons, thousand aeons in past, (some people) assume that the time for maturing of <i>ordinary disciple's Enlightenment</i> (is) even thousand aeons.	One has to infer it from statements in the commentaries. For example, in a commentary on the Arahant's supernormal power of recollection of former existences, an ordinary Noble One is said to be able to reflect on past existences ranging from a hundred to a thousand world cycles. This has generally been taken as the maturity period for an ordinary Noble Disciple.
အေနတ်သား၏ ဝတ္ထုကို ထောက်၍။ တစ်ဘဝ နှစ်ဘဝမျှနှင့်ပင် ရနိုင်၏ဟူ၍လည်း ယူကြကုန်၏။	Based on the story of "The Frog (and) Male Deity", (some people) assume that (<i>ordinary disciple's Enlightenment</i> may be) attained within just one or two lives.	Once, a frog was accidentally killed while listening with rapt attention to the mellifluous voice of the Buddha teaching. He was reborn as a deva from the merit of listening attentively to the Dhamma (even though he did not understand its meaning). Immediately, he came to pay homage to the Buddha, listened to his discourse, and gained Stream – winning. In his next existence he became an Arahant. From this story we can see that there are just a few

¹ "လယ်တီဒီပန်ပေါင်းချုပ် စတုထွေတဲ့", လယ်တီဒီပန်ပေါင်းချုပ်၊ မိခင်ခေါ်တီစာအုပ်တိုက်၊ ရန်ကုန်၏။ ၂၀၁၃။

² "The Manuals of Buddhism (The Expositions of the Buddha-Dhamma", Ledi Sayadaw, Mother-Ayeyarwaddy Publishing House, Yangon, 2004; p.485, PDF p.509 . (I have underlined portions which directly correspond to the original.)

³ *Visuddhimagga* - 13. *Abhiññāniddeso* - *Pubbenivāsānussatiñāṇakathā* (MM vol.2 p.40) and *Paṭisambhidāmagga-Atthakathā* – 53. *Pubbenivāsānussatiñāṇaniddesavannanā* (MM vol.1 p.323)

		forms of existence in which a disciple's enlightenment is attained. ⁴
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in the Pāli text, however, it is not written directly that one or two lives would be enough - the frog was later born as a deity, and as a deity he became *Sotāpanna* (Stream-Enterer). However, he might have done some merits before the frog life.

The main problem I see with the idea of an ordinary Arahant remembering hundreds of aeons of previous lives is, that there is no mention whether these were the times when he/she already made effort to become enlightened:

"Pakatisāvakā kappasatampi kappasahassampi anussarantiyeva balavapaññattā."⁵

"The ordinary disciples however remember hundred or even thousand aeons because of (their) powerful wisdom [unlike the non-Buddhist ascetics who may remember maximum 40 aeons]."

Here "wisdom" is explained as the understanding of difference between body and mind (*nāmarūpa pariccheda* *ñāṇa*), with no reference to efforts for Enlightenment in previous lives. The case of ven. Sobhita may however shed some more light on this issue.

The Case of ven. Sobhita in Pāli language ⁶	Translation of I.B. Horner ⁷
<i>Atha kho āyasmā sobhito bhikkhū āmantesi –</i>	Then the venerable Sobhita addressed the monks, saying:
<i>"aham, āvuso, pañca kappasatāni anussarāmī'ti.</i>	"Your reverences, I remember five hundred kalpas."
<i>Bhikkhū ujjhāyanti khiyyanti vipācenti –</i>	The monks became annoyed, vexed and angry, saying:
<i>"kathañhi nāma āyasmā sobhito evam vakkhati –</i>	"How can the venerable Sobhita speak thus:"
<i>'aham, āvuso, pañca kappasatāni anussarāmī'ti!</i>	'I remember five hundred kalpas?'
<i>Uttarimanussadhammām āyasmā sobhito ullapati'ti.</i>	He is claiming a state of further-men."
<i>Bhagavato etamattham ārocesum.</i>	They told this matter to the lord.
<i>"Atthesā, bhikkhave, sobhitassa. Sā ca kho ekāyeva jāti.</i>	(He said:) "Monks, the meaning is that this is just one birth of Sobhita's. ⁸
<i>Saccam, bhikkhave, sobhito āha. Anāpatti, bhikkhave, sobhitassāti.</i>	Sobhita spoke truly. There is no offence for Sobhita."

The Pāli Commentary explains, that this was the life of a non-perceipient Brahma.. In other words, how did ven. Sobhita strive for Enlightenment for 500 aeons, if he was a huge sleeping deity, devoid of perception?! ☺

⁴ There is a footnote which directs us to the *Vessantara Jātaka* no.547 . This, however, seems to be a mistake.

Correct reference is *Vimānavatthupāli* – 2. *Purisavimānam* (- 5. *Mahārathavaggo*) - 1.

Maṇḍukadevaputtavimānavatthu (MM p.72).

⁵ *Visuddhimaggā* - 13. *Abhiññāniddeso* - *Pubbenivāsānussatiñānakathā* (MM vol.2 p.40) and *Paṭisambhidāmagga-Atthakathā* - 53. *Pubbenivāsānussatiñānaniddesavaññanā* (MM vol.1 p.323)

⁶ *Pārājika Pāli* - 4. *Catuttha Pārājika* – *Viniṭavatthu* (MM p.149)

⁷ "The Book of the Discipline", I.B. Horner, PTS, London, 1949; vol.1 p.190 .

⁸ I think that here "*atthesā*" means "it is true", not "the meaning is". It is indicated by the full-stop between the two statements: *Atthesā, bhikkhave, sobhitassa.* – "It is true, monks, for Sobhita." ; *Sā ca kho ekāyeva jāti.* – "However, it is just a single life of his."

Pāli Commentary ⁹	Translation by monk Sarana
Ayam kira pañcannam kappasatānam upari titthāyatane pabbajitvā	In fact, he (ven. Sobhita) five hundred aeons ago became a rishi among the non-Buddhists (/"heretics"/),
asaññasamāpattim nibbattetvā aparihīnajjhāno kālam katvā asaññabhave nibbatti.	Aroused the attainment of non-perception [i.e. a special kind of fourth <i>jhāna</i>], and passing away without (that) <i>jhāna</i> weakened, (he) was born in the life of non-perception. ¹⁰
Tattha yāvatāyukam ṛhatvā avasāne manussaloke uppanno sāsane pabbajitvā tisso vijjā sacchākāsi.	Staying there until the (end of) life-span, (he) was born in the world of humans, gained ordination in the (Buddha's) Dispensation, and accomplished the Three Knowledges. ¹¹
So pubbenivāsañ anussaramāno imasmīm attabhāve paṭisandhiñ disvā tato param tatiye attabhāve cutimeva addasa.	While he was recollecting (his) previous lives, (he) saw the birth of this life, and before that only death in the third life [i.e. he remembered only death of the life before the previous life, not the previous life].
Atha ubhinnamantarā acittakam attabhāvam anussaritum asakkonto nayato sallakkhesi –	So, being unable to recollect the mind-less life between the two [i.e. between this life and the life before the previous life], he logically considered -
"addhāaham asaññabhave nibbatto"ti.	"For sure, I was born in the life of non-perception."
Evañ sallakkhentena panānenā dukkaram kātam,	Considering thus, however, he has succeeded in a difficult (task).
satadhā bhinnassa vālassa kotiyā koti patividdhā, ākāse padam dassitam.	(It is as difficult as) piercing a tip of a hair by a hundredth split of a tip of a hair, (or) displaying (one's) footprint in the air.
Tasmā nam bhagavā imasmīmyeva vatthusmiñ etadagge ṛhapesi –	Therefore, based on this event, the Blessed One granted him a supremacy (/"established him in pre-eminence") -
"etadaggam bhikkhave, mama sāvakānam bhikkhūnam pubbenivāsañ anussarantānam yadidam sobhito"ti (a. ni. 1.219, 227).	"Monks, among my disciples monks who remember (their) previous lives, it is Sobhita who is supreme." (AN 1.14.4. par.227)

For a monk who can remember maximum over 500 aeons in which he didn't follow the Buddha's teachings *at all*, it is not possible to imagine how could any other monks – and note that no monk can

⁹ Pārājika-Kanda-Attikathā 4. Catutthapārājikam – Vinītavatthuvaññanā - par. 232 (MM vol.2 p.102)

¹⁰ i.e. the highest realm of the fourth Brahma world, the sphere only for the non-percipient beings.

¹¹ I.e. the memory of previous lives, the divine eye (knowledge of whatever is and happens anywhere he wishes), and the "wisdom" of the fact that all the cankers (defilements) are destroyed, the Arahanthood. - *Tisso vijjāti pubbenivāsadibbacakkhuāsavakkhayapaññā*. (MNA – 86. Aṅgulimālasuttavaññanā - par.352)

remember as much as ven. Sobhita – be traced by time of training Dhamma based on their recollection of their previous lives.

It is therefore intelligent to assume, that no previous life of striving in Dhamma would be necessary for Enlightenment. All human beings who have not killed their mother, father or an Arahant can become enlightened in this very life. Life is short, death is inevitable. Let's try hard until we can!

Pubbakicca-Pubbakarana – Introduction to Uposatha (in Shwe Oo Min Tawya)

What follows is transcription and translation of the introduction to the *Pātimokkha* recital on *Uposatha* days (full-moon and new-moon day) recited *always* in this form for whole the congregation of the monks who stay in the monastery.

Burmese	English translation by monk Sarana
"ကံ သံယသု ပုံစွဲကိစ္စ" ဟူသောပါဋီတော်နှင့် အညီ -	In accordance with the great Pāli (sentence) "kim sarighassa pubbakiccam" -
သမ္မတနှင့် ပဒီပေါ်၊ ဥဒုကံ အာသနနှစ် ဥပေါ်သထသု တောနိုး ပုံကရာဇ်နှင့် ရွှေတိုး	"Sammajjanī padipo ca, udakaṁ āsanena ca, Uposathassa etāni, pubbakarananti vuccati", ¹²
ဟူ၍ အဋ္ဌကထာဆရာမဟာတော်မြတ်တို့ မိန့်မှာတော်မှာပ်သောကြောင့် -	Because the noble great elders of Commentaries have gracefully proclaimed thus,
ဥပုသံအိမ် - သိမ်အပြင်နှင့် တံမြက်လှည်းခြင်း ဆီမံးညိုတွန်းခြင်း၊ နေရာခင်းခြင်း နှင့်တာဂျာ	Outside the house of <i>Uposatha</i> – <i>sīma</i> – together with sweeping by broom, lighting up ("igniting") oil lamp,
သောက်ရေ၊ သုံးဆောင်ရေတည်ထားခြင်းကိစ္စမရှိ ပြည့်စုံပါပြီ အရှင်ဘုရား၊	(And) the preparation of drinking water and service water, (those duties) are not to be done (any more), (they are) completed, venerable sir(s).
ကြံလေးပါးသော အမှုကိစ္စတို့ကို သံယာမစည်းဝေးမီ ရွှေအဖို့ ပြုအပ်သောကြောင့် ပုံကရာဇ်တို့ဟူ၍ ခေါ်ဆိုအပ်ပါကုန်သည် အရှင်ဘုရား -	Because these four duties should be done before the Community (<i>Sarigha</i>) is congregated, they are to be called <i>pubbakarana</i> ["to-be-done in-advance"], venerable sir(s).
ဆန္ဒပါရိသုဒ္ဓိ ဥတုက္ခာနဲ့ သံက္ခာရကနာစဉ်အောင် ဥပေါ်သထသု တောနိုး ပုံကိစ္စနှင့် ရွှေတိုး	"Chandapārisuddhiutukkhānam, bhikkhugañanā ca ovādo; Uposathassa etāni, pubbakiccanti vuccati." ¹³
ဟူ၍ အဋ္ဌကထာဆရာမဟာတော်မှာပ်သောကြောင့် -	Because the noble great elders of Commentaries have gracefully proclaimed thus,
ဆန္ဒဆောင်ခြင်း ပါရိသုဒ္ဓိဆောင်ခြင်း၊ ဆောင်အပ်ပြီးသော ဆန္ဒပါရိသုဒ္ဓိတို့ကို သံယာတော်အား လျှောက်ထားခြင်း ကိစ္စမရှိ ပြည့်စုံပါပြီ အရှင်ဘုရား၊	There is not to be done (anz more) the <i>chanda</i> and <i>pārisuddhi</i> duties of carrying of wish (<i>chanda</i>) (and) carrying of purity (<i>pārisuddhi</i>), (because) they are completed, venerable sir(s).
ဥတုသည် ဟောမန္တာ၊ ဂိမ္မန္တာ၊ ဝယ်န္တာ - ဟူ၍ သုံးပါးအပြောရှိ၏။	There are three seasons, namely the winter season, summer season, (and) the rainy season, venerable sir(s).

¹² *Vinaya Pitaka (Atthakathā)* – *Mahāvagga-Atthakathā* - 2. *Uposathakkhandhakam* - *Sarighuposathādikathā* (MM p.344), explained in detail in *Vinayapitaka (Tikā)* - *Vinayasariṅgha-Atthakathā* - 25. *Uposathapavāraṇāvinicchayakathā* – par.177 (MM p.199). "Being swept and the lamp, water and by the seat; such (pertain) to *uposatha*, (and thus it is called) *pubbakarana*."

¹³ Ibid. "Wish, purity, (and) reporting the weather, number of monks and admonishment; such (pertain) to *uposatha*, (and thus it is called) *pubbakiccam*."

ထိ ၃-ပါးတို့တွင် ယခြောက်ဆဲတုသည် [...]ဥတု ဖြစ်ပါသည် အရှင်ဘုရား။	Out of the three, the season that has come (and) is still (in present) is [season-name], venerable sir(s).
ထိ [...]ဥတု၌ ရှစ်ပုံက္ခရာတွင် လွန်ပြီးပေါ် [...] ရောက်ဆဲပုံ [...] ဖြစ်၍ [...] ကြွင်းကျွန်ပါသည် အရှင်ဘုရား (/ကြွင်းကျွန်သောပုံမရှိတော့ပါ အရှင်ဘုရား)	In that [-season-name-] season out of the eight (moon) phases ¹⁴ the (number of) phases that have passed is [-number-], now arrived phase is [-number-], (and) [-number-] remain, venerable sir(s). (/there are no remaining phases, venerable sir(s) .
ဉာဏ်အိမ်သိမ်အပြင်၌ ဉာဏ်ပြုအဲသောငှာ စည်းဝေးရောက်ရှိလာကြကုန်သောရဟန်းတော် အပေါင်းကား [...] ကျိပ် [...] ပါး အရေအတွက် ရှိပါသည် အရှင်ဘုရား။	In order to carry out the <i>uposatha</i> (event), outside ¹⁵ the <i>uposatha</i> house – <i>sīma</i> – there are by number altogether [-number-] great monks, gathered and arrived in order to carry out the <i>uposatha</i> (event), venerable sir.
သိကျွန်မတို့သည် အဘယ်မထောင်အတံ့၌ အဆုံးအမခံရပါမည်နည်း - ဟု တောင်းပန်သောစကားကို လျှောက်ထားဖွယ်ကိစ္စသည် ယခုအခါ သာသနာတော်၌ - သိကျွန်မများ မရှိကြသောကြောင့် လျှောက်ထားဖွယ်ကိစ္စမရှိ - ပြည့်စုံပြီ အရှင်ဘုရား။	(Regarding) the duty of reporting the information, namely at which great elder will the nuns (<i>bhikkhunīs</i>) receive admonishment,
၅၅ ၅-ပါးသော ကိစ္စတို့ကို သံယာစည်းဝေးပြီးနောက် ပါတီဟောက်မပြီ ရှေအဖို့ပြုအပ်သောကြောင့် ပုံစံကိစ္စတို့ဟူ၍ ဒေါ ဆိုအပ်ပါကုန်သည် အရှင်ဘုရား။	That duty of reporting is not (to be done), it is fulfilled, because there are no nuns (<i>bhikkhunīs</i>) in the Buddha's Dispensation (<i>Sāsana</i>) in the present time.
ဉာဏ် ၅-ပါးသော ကိစ္စတို့ကို သံယာစည်းဝေးပြီးနောက် ပါတီဟောက်မပြီ ရှေအဖို့ပြုအပ်သောကြောင့် ပုံစံကိစ္စတို့ဟူ၍ ဒေါ ဆိုအပ်ပါကုန်သည် အရှင်ဘုရား။	Because these five duties should be carried out after the Community (<i>Sarīgha</i>) is gathered (and) before reciting the <i>Pātimokkha</i> , it should be called <i>pabbakicca</i> , venerable sir(s).
ဉာဏ် ၆-ပါးသော ယာဝတီကာစာ၊ သိကျွန်ကမ္မပ္မာာ၊ သဘာဝပတ္တိယော စ န ဝိဇ္ဇာ။ ဝဇ္ဇနိယာစ ပုဂ္ဂလာ တသို့ န ဟောန္တာ ပတ္တကလ္လာ ရွှေတိ -	<i>Uposatho yāvati kā ca, bhikkukammappattā, Sabhāgāpattiyo ca na vijjanti. Vajjanīyā ca puggalā tasmiṁ na honti, pattakallam vuccati.</i> ¹⁶ -
ဟူ၍ အဋ္ဌကထာဆရာမဟာဝဝေါရီမြတ်တို့ မိန္ဒာတော်မှုအပ်သောကြောင့် -	Because the noble great elders of Commentaries have gracefully proclaimed thus,
ဉာဏ် ၇-ပါးသော သာမည်လက္ခဏာ အားဖြင့် ၁-ပါးသာ အသေသ လက္ခဏာ အားဖြင့်သောကား	By the characteristic of being (suitable for) ascetics, <i>uposatha</i> is just one (kind), by the other characteristics, however, (there are:)
စာတုဒ္ဓသိဉာဏ်၊ ပန္တရသိဉာဏ်၊ သာမရှိဉာဏ် - ဟူ၍ နောက် အစွမ်းအားဖြင့် ၃-ပါး	3 (kinds of <i>uposatha</i>) by the potency of the day, namely (1) on the 14th day (<i>cātuddasī uposatha</i>), (2) on the 15th day (<i>pannarasī uposatha</i>), (and) (3) by unity (<i>sāmaggi uposatha</i>);
သံယာဉာဏ်၊ ကက္ခဉာဏ်၊ ပုဂ္ဂလာဉာဏ် - ဟူ၍ ပြုတော်သောကုခုခုခိုင်၏ အစွမ်းအားဖြင့် ၃-ပါး	3 (kinds of <i>uposatha</i>) by the potency of the person(s) who can undertake (the event of <i>uposatha</i>), namely (1) of the

¹⁴ There are four months in each of the three seasons and each month has two moon phases (new-moon and full-moon). Thus there are eight phases in one season.

¹⁵ This is intriguing, because all of this text is recited when the monks are, without known exception, inside the *sima*.

¹⁶ Ibid., "The (kinds of) *Uposatha* (should be listed) until triads, monks suitable for procedure; and there are no offenses committed together; there are also no defective persons in it (the *uposatha* event), (and thus) it is called 'appropriate'."

	Community (<i>Sangha uposatha</i>), (2) group of 2-3 (<i>gaṇa uposatha</i>), (and) (3) an individual (<i>puggala uposatha</i>);
သုတေသနခွဲသည့်၊ ပါရီသုန္ဓိည့်သု၊ အဓိကနှုန္တသု - ဟူ၍ ပြုအပ်သော အခြင်းအရာ ကတ္တဗာကာရ-၏ အစွမ်းအားဖြင့် - ၃-ပါး -	3 (kinds of <i>uposatha</i>) by the potency of way of carrying out the duty, namely (1) reciting the rules (<i>suttuddesa uposatha</i>), (2) (declaration of) purification (<i>pārisuddhi uposatha</i>), (and) (3) determination (of the day as <i>uposatha</i> for oneself) (<i>adhiṭṭhāna uposatha</i>).
ကျေသုအားဖြင့် ၉-ပါးအပြားရှိ၏။	Thus there are altogether 9 (kinds of <i>uposatha</i>).
ထိ ၉-ပါးတို့တွင် ယခုပြုလွှာ့သော ည့်သည် နော်၏ အစွမ်းအားဖြင့် [...] ဖြစ်ပါသည် အရှင်ဘုရား။	Out of the 9 (kinds of <i>uposatha</i>), the <i>uposatha</i> carried out now, by the potency of the day, is [- <i>uposatha-kind-</i>], venerable sir.
ပြုတတ်သော ကာရကုပ္ပါဒ၏ အစွမ်းအားဖြင့် [...] ဖြစ်ပါသည် အရှင်ဘုရား။	By the potency of the person(s) who can undertake (the event of <i>uposatha</i>) – [- <i>uposatha-kind-</i>], venerable sir.
ပြုအပ်သော အခြင်းအရာ ကတ္တဗာကာရ၏ အစွမ်းအားဖြင့် [...] ဖြစ်ပါသည် အရှင်ဘုရား။	(And) by the potency of the way of carrying out the duty – [- <i>uposatha-kind-</i>] , venerable sir(s).
ထိသုတေသနခွဲသ သံယုည့်ကံအား လျောက်ပတ်ကုန်သော ရဟန်းတော်တို့သည် တစ်သိမ်တည်း၌ နှစ်တောင့်တွာ - ဟတ္တပါဝါကို မစွန်းမှု၍ တည်နေကြပါကုန်သည် အရှင်ဘုရား။	The great monks suitable for Community's <i>uposatha</i> by reciting the rules (<i>suttuddesa sarighauposatha</i>) are staying not further than ("not relinquishing") two cubits and a hand-span (<i>hatthapāsa</i>) in a single <i>sīma</i> , venerable sir(s).
ထိရဟန်းတော်တို့သည် အချင်းချင်းဒေသနာပြာတြားပြီးဖြစ်၍ သဘောတူဝါယွှေကြောင့် သင့်သောအာပတ်မရှိ - ကင်းစင်ကြပါကုန်သည် အရှင်ဘုရား။	Because the great monks have done confession one to another, by the fact (that they are) in concordance [by Dhamma and Vinaya], (there also) is no offense unpurified ("due") – (the monks) are pure, venerable sir(s).
လူအစရှိသော ၂-ကျို့ ၁-လောက်သော ဝဇ္ဇန်ယုပ္ပါယ်တို့ကို သံယာတော်တို့၏ နှစ်တောင့်တွာ ဟတ္တပါဝါ အပုပြုသောအားဖြင့် ကြိုးဖယ်အပ်ပါကုန်သည် အရှင်ဘုရား။	The 21 (kinds of) persons defective (for <i>pātimokkha</i> recital), such as lay people, have been made to be further than ("outside") two cubits and a hand-span (<i>hatthapāsa</i>) (and thus) properly removed, venerable sir(s).
ကျေလေးပါးသော အဂါတို့ဖြင့် သရှိပြုရေတွက်အပ်သော ကံ-ကို လျောက်ပတ်သောအခါ ရှိသောကံ - ဟူ၍ ခေါ်ဆိုအပ်ပါကုန်သည် အရှင်ဘုရား။	Counted in summary by these four factors, the (Community) act is called "a (Community) act carried out ("had") in an appropriate time", venerable sir(s).
ပုံးကရကုပ္ပါဒကိုတွေ့နိုင်သမဟပေတွာ - । ဒေသိတာပတ္တိကာယ သမဂ္ဂသာ ဘိက္ခသံယာသာ အနုမတိယာ ပါတိမောက္း ဥ္ဓိသိတု အာရာဓနံ ကရောမ - သာမှ ... သာမှ ... သာမှ ။	<i>Pubbakarana-pubbakiccāni samāpetvā- Desitāpattikāya samaggassa bhikkhusaṅghassa anumatiyā pātimokkham uddisitum ārādhanaṁ karoma¹⁷ -</i> <i>Sādhu ... sādhu ... sādhu .¹⁸</i>

May all beings be happy,

monk Saranā

¹⁷ This verse and all the previous verses are mentioned in the Pāli handbook of *uposatha*, namely *Dvemātikāpāli*, which is also included in the Vipassanā Research Institute's *Chattha Sarīgāyanā* program under "Vinaya Piṭaka (Tikā)." "Having accomplished the things to be done (*pubbakarana*) and duties to be done (*pubbakiccāni*), by the consent of the gathered Community of monks who have confessed (their) offenses, we shall start reciting of the *pātimokkha*.

¹⁸ "It is good, it is good, it is good" – this is recited by all the remaining monks in the *sīma* as the consent mentioned above.